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MALKAPURAM STONE-PILLAR INSCRIPTION OF RUDRADEVA (RUDRAMBA).*

Śaka Samvat 1183-

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This Inscription is engraved on the three sides of a huge stone pillar, $14' - 7'' \times 2' - 10'' \times 2' - 8''$, standing in front of the ruined temple of Viśvēśvara in the fields of Malkāpuram, Guntur Taluk of the Guntur District. The main inscription consists of one hundred and eighty two lines, and the letters are big, bold and clear. At the bottom of the first side, there are eighteen lines of Telugu prose giving the names of some of the donees referred to in the main inscription and the extent of the land given to each. These lines should, I think, be regarded as a sort of *Appendix* to the main inscription. Below the inscription on the third side, there are some later inscriptions relating to the same temple,

Except the portion containing the description of the boundaries, the rest of the inscription is in Sanskrit verse. The description of the boundaries is in Telugu prose interspersed with Sanskrit words. There are a few spelling mistakes here and there in the Sanskrit portion; but on the whole, it is remarkably correct. The Telugu portion is faulty in several places.

The main object of the inscription is to record that, in the Śaka year 1183, Kākatiya King Gaṇapatidēva gave away the village of Mandaṟam, (now called Mandaḍam), and his daughter Queen Rudrāmbā, the village of Velaṅgapūṇḍi (now called Velagapūḍi), to Gaṇapati's spriritual *guru* Viśvēśvara Śiva, and that the latter constituted the villages into an *agrahāra*, with the name of Viśvēśvara Gōlaki, and established in that village a *maṭham* (monastery), a *satrālaya* (choultry) and other charitable institutions. Incidentally it mentions a number of other charities, endowed by Viśvēśvara Śiva, in other villages also.

The year of the grant is expressed by the chronogram *lōhah kōyam*,—each sylable of which has a numerical value corresponding to the order in which the consonant occurs in the *varga* to which it belongs, the consonants *ya* to *ha*, being taken as one *varga*. Thus, *lō* = 3, *ha* = 8,

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kō=1 and *yam*=1. Reading these figures backwards (*ankānām vāmalō-gatih*), we get the year 1183 which corresponds to the cyclic year *Durmati*, and A.D. 1261. The inscription is interesting and important as throwing fresh light on, (1) some disputed points in the history of the Kākatiya dynasty, (2) the history of the Gōlaki Śaiva monastery and (3) the condition of the rural economy in the Andhra country in the thirteenth century of the Christian era.

One of the most important points in the Kākatiya history is whether the Kākatiyas are Kshatriyas or not? This point was discussed at length sometime ago, in the pages of the *Journal of the Telugu Academy* (Vols. II & X.), where I held that the Kākatiyas were not Kshatriyas, and Mr. V. Nīlādrirāju held the contrary view. The present inscription supports Mr. Nīlādrirāju's view by describing the Kākatiyas as Kshatriyas of the solar race. I am, nevertheless, of opinion that the Kākatiyas were not Kshatriyas and that they were very probably Śūdras. King Gaṇapati conquered the northern portion of the Chōḷa kingdom, *i.e.*, the Telugu districts which orginally belonged to the Chālukyan kingdom and became merged in the Chōḷa kingdom when Kulōttunga Chōḷa I. amalgamated the two kingdoms; and it was in some of the Kākatiya inscriptions which came into existence subsequent to this conquest that we first hear of the solar origin of this dynasty. The Chōḷas always claimed to be Kshatriyas of the solar race, and Ganapti seems to have thought that the conqueror of the Chōḷas should be no less. We meet with this claim to Kshatriya-ship neither in the earlier inscriptions of Gaṇapatidēva nor in those of his predecessors. There is a very elaborate Sanskrit inscription of Rudra I., engraved on a stone-pillar planted near the Thousand Pillared Maṇṭapa in Anumakoṇḍa near Warangal (Ōrugallu). In this inscription the geneology of their family begins with Tribhuvana Malla[1] of the "*Kākatiya vaṁśa*". If Rudra I. had any claim to be regarded as a *kshatriya*, one would expect such a claim to be mentioned in this inscription. The Kalavachēṟu Grant of Anitalli published by me in the *Journal of the Telugu Academy* (Vol. II.), says that by the grace of the supreme *Śakti* Kākati, a certain *pumpkin* creeper bore a son, and hence the great family became the Kākatiya family![2] This reminds one of the mythological origin of the Pudukotah Toṇḍaimān family given in certain books: *viz.*, once upon a time Indra the king of the gods, came

1 श्रीमत्त्रिभुवनमल्लोराजा काकत्यवंश संभूतः।

2 काकत्याः पराशक्तेः कृपया कूष्माण्डवल्लिका काचित्॥
पुत्रमसूत तदेतत् कुलमनधंकाकतिरंय सौज्ञमभूत्॥ ll. 25—26

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on earth and had sexual intercourse with a woman and thereby begot a son, who became the progenitor of the Tondaimān family. We know that the Tondaimāns are Kallars by caste; and if we substitute a Setupati Rāja and a Kallar woman for Indra and his temporary consort, we might get nearer the true origin of the family. I understand that the Pumpkin tradition is believed in the Mandapāṭi family of kshatriyas, who claim descent from the Kākatiyas and to whom, on account of this tradition, pumpkin as an article of food is anathema. Pumpkin, however, is not a kshatriya of the solar or any other race!

We shall see what the *Pratāparudrīyam* a Sanskrit work on Rhetoric, dedicated to Pratāparudra, says on the subject. In one place, we are told that god Vishṇu created the Kākatiya family to excel the solar and the lunar families of the Kshatriyas, in fame.[3] In another place, the Kākatiya family is said to have won a victory over the solar and the lunar races.[4] In a third place it is said that while the Kākatiya family was in the ascendant, the solar and lunar families sunk into insignificance.[5] It is clear from these extracts from the *Pratāparudrīyam* that the Kākatiya family belongs neither to the solar nor lunar race of kshatriyas. From all the authorities quoted above, it seems to me that the solar origin of this family was, for the first time, invented after Gaṇapati's conquest of the Telugu portion of the Chōḷa kingdom and that the true tradition of the family does not support their pretension, and that pretension itself did not persist. If then, the Kākatiya family is neither a solar nor a lunar family, is it a kshatriya family at all? I think not. Both in Literature and Epigraphy, all families claiming to be kshatriyas trace their descent either from the Sun or the Moon. It is suggested by Mr. Nīlādriraju that the *Purāṇas* make mention of several kshatriya families, other than the solar and the lunar families and the Kākatīya family might be one of them. But we have no means of connecting this family with any of those Purāṇic families. It is significant also that nearly all the seventy seven generals and ministers of the Kākatīyas were *S'udras*, *Kammas*, *Reddis* and *Velamas* etc. It is true that the *Pratāparudrīyam* calls the Kākatiyas Kshatriyas, but this is by way of a compliment to the poet's patron.

3 अत्यर्केन्दुकुलप्रशस्ति म सृजाद्वयम् काकतीयान्वयम्। *Nayakaprakaranam.*

4 सोमार्काभिजनं त मद्य जयति श्रीकाकतीयान्वयः। *Nataka prakaranam.*

5 साहस्रांशव मैन्दवं च महतीं यें द्वेकुलें निर्मिते
ते जाते लघुनी गुणैर्विजयनि श्रीकाकतीयान्वयें। *Nataka prakaranam.*

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Another disputed point in the history of the family is whether Rudrama, was the *daughter* or *widow*, of Gaṇapati. The present inscription calls her, Gaṇapati's *daughter* and this is confirmed by several other inscriptions and also by *Pratāparudrīyam*. The erroneous theory that Rudrama was the widow of Gaṇapati was started by Marco Polo who visited South India (Andhra dēśa) during the reign of Rudrama. Rudrama was a widow at this time, and she was Gaṇapati's successor. Putting these two facts together, Marco Polo seems to have jumped to the conclusion that Rudrama was Gaṇapati's widow.[6] This theory must now be held to have been thoroughly demolished,

In this inscription, Pratāparudra is incidentally referred to as Rudrama's *son*. (ll. 52—53) And this had led some to think that he was her son, *not* grandson. This view is clearly incorrect. The *Pratāparudrīyam* expressly tells us that Pratāparudra was Rudrama's *daughter's son*, and that she adopted him him as a son.[7] The term '*putra*' is wide enough to include an adopted son and it is evidently used in this sense in this inscription.

From other inscriptions we find that king Gaṇapati ruled for sixty years from Ś. Ś. 1122 to 1182, and that Rudrama ascended the throne in the latter year. The present inscription tells us that Rudrama was actually ruling at the time of the grant. (*S'āstyēsha chaturāmburāsirāsināṃ S'rī Rudradēvī bhuvam*". (ll. 42—43.)) And yet it is stated that Gaṇapati and Rudrama made grants of a village each, at one and the same time in S. S. 1183; and that Rudrama made the grant with the permission of her father, (*tadujñayā*). To explain this apparent inconsistency we have, it seems to me, to assume that Gaṇapati abdicated the throne in favour of his daughter in Ś. Ś. 1182, but that he continued to administer the state for sometime longer, though in the name of Rudrama. The object of Gaṇapati in abdicating seems to have been, to have the satisfaction of Rudrama firmly established on the throne. There is reason to suppose that Gaṇapati feared that all might not go well with his daughter after he passed away. We have the authority of the *Pratāparudrīyam* for the statement that on the birth of Rudrama, Gaṇapati gave out that he got a son and called the baby Rudradēva. Consistently with this, the sovereign is called *Rudradēva*, not *Rudradēvī*,

6 Marco Polo landed at Motupalli which was in the kingdom of the Kôta Bêtarâja which was at that time ruled by his widow. Ganapambâ. Ganapambâ was the younger sister of Rudrama. It might be that Marco Polo referred to Ganapamba who was a widow and ruling over her husband's kingdom; and modern scholars have erred in thinking that Marco referred to Rudramadêvî —Ed.

7 स्वीकृते पुत्रभावेन दौहित्रे प्राञ्माज्ञया।
अस्मिन्निधेहि धोरेये गुर्वीमुर्वीधुरामिति॥

Natakaprakaranam.

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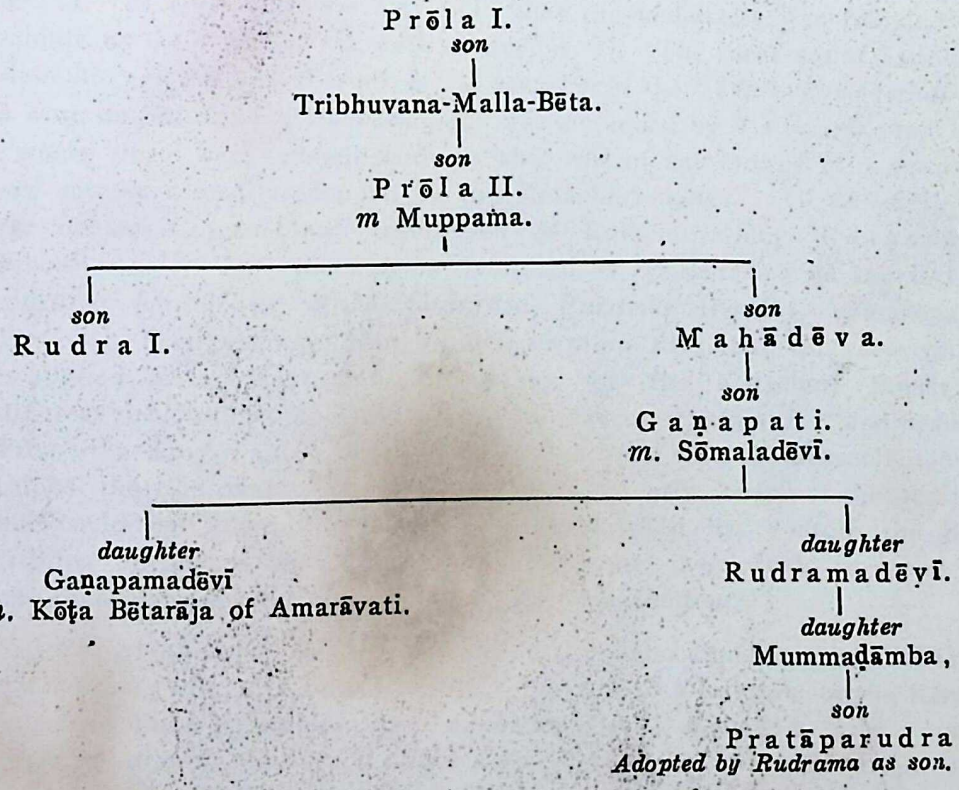
in the inscriptions issued during the first few years of Rudrama's reign. In a Manuscript entitled '*Velugōṭivāri vaṁśāvali*' (Geneology of the Velugōṭi Family), which can be seen in the Library of the *Telugu Academy*, we are told that a certain Prasādāditya of that family helped Rudrama to keep the kingdom as against her enemies, and thereby earned the title of *Kākatirājya sthāpanāchārya*. (Establisher of the Kākatiya kingdom).8 It is true that this account says that Prasādāditya placed Rudrama on the throne on the death of Gaṇapati, but we should not, I think, interpret this literally. The statements in the present inscription that Gaṇapati and Rudrama made simultaneous grants and that Rudrama made her grant with the permission of Gaṇapati cannot, in my opinion, be satisfactorily explained except on the supposition that Gaṇapati abdicated in S. S. 1182. I am aware of no other piece of evidence to support this theory of abdication; at the same time there is nothing I am aware of which militates against that theory. It is to be hoped that future investigations will throw fresh light on this point.

The following geneology of the Kakatiya family is based on all the materials available up to date:—



8. ఆపర్తిసాదదిక్కుండు కాకతిగణపతిదేవరాయలు చనిలే ఆతని కొమార్తె రుద్రమదేవిని పట్టముగట్టి కాకతరాజ్య స్థాపనాచార్య బిరుదమున్ను రాయపితామహాంక బిరుదమున్ను దెచ్చి యేడ్గురునాయంకులగా నొనరించి భైరవ వరప్రసాద లబ్ధంబగు పచ్చధరించి నెగడెమహిని.

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Pratāparudra was practically the last of the race. After him, the kingdom became dismembered. The central portion was occupied by Mahommedans, while the outlying provinces were seized by the local chiefs such as the Reḍḍis of Koṇḍaviḍu and Velamas of Rāchakoṇḍa, who set up small independent principalities of their own.

The inscription gives an interesting account of the Saiva institution called the *Gōlaki maṭha* in the Dāhala country, lying between the Ganges and the Narmadā. The founder of this monastery was one Sadbhāva Śambhu who obtained a gift of three lacks of villages (or was it a villages fetching an income of *Nishkas* (coins)?) from the Kalachuri king Yuvarājadēva and gave away those villages to the *Maṭha* as an endowment. In the line of the Kalachuri kings there were two Yuvarājadevas, *viz.*, Kēyūravarsha-Yuvarājadēva I. and his grandson Yuvarājadēva II. The former seems to have ruled at about A. D. 930 and the latter till about A. D. 1000. We do not know at present which was of these was the donor of the three lacks of villages to the *Gōlaki maṭha*. In either case we may hold that the monastery was founded the middle or the close of the 10th century A. D, The successor of Sadbhāva Śambhu was Sōma Śambhu, the author of the *Sōmaśambhu-paddhati*, a work on *Śaivāgama*. Sōma Śambhu was succeeded by Vāma Śambhu, "whose feet were embellished by the row of the crowns of kings, and are now even meditated upon by the Kalachuri kings". (ll 66—67) In the Benares Copper-Plate Inscription of Kalachuri king Karṇadēva (about 1042 A. D.) the king is described as "meditating on the feet of *Parama bhattāraka Mahārājādhirāja Paramēs'vara* Śrī Vāmadēva".[9] Professor Kielhorn who edited that inscription says that this description is applied to no less than five klngs of the Kalachuri family in different inscriptions and that he is unable to explain its significance, From the kingly titles applied to Vāmadēva, Professor Kielhorn thinks that he must have been one of the early kings of the family, but could not trace that name in any published list, From the description of Vāmaśambhu given in the present inscription, it seems to me that Vāmadēva was identical with Vāmaśambhu,

At the end of some interval, after Vāma Śambhu came Kīrti Śambhu, who was succeeded by Vimala Śambhu of the Kēraḷa country. Vimala Śambhu was succeeded by Dharma Śiva, and he was followed by Viśvēsvara Śiva, who came from the village Pūrvagrāma in the Gauḍa-Rāḍhā country. Viśvēśvara Śiva was the spiritual *guru* of Gaṇapatidēva and seems to have wielded considerable influence over him. The Telugu poem *Sōmadēvarājīyam* and the

9 *Epigraphia Indica*, vol. II. p. 297 ff.

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Chronicle *Pratāpacharitram* published in the *Journal of the Telugu Academy* (vol. IX.) mention a certain Śivadēvayya as the chief adviser of Gaṇapatidēva. I have no doubt that this Śivadēvayya was the same as Viśvēśvara Śiva.

Dahala or Dāhala was another name for the Chēdi country of which the capital was Tripurī (modern Tivur, not far from Jubbalpore), and it is said that in this city there used to be a *maṭha* called the *Gōlakimaṭha*, from the name on which it was situated.

Finally the inscription affords a insight into the rural economy of the Andhra country in the 13th century A. D. We are told that Viśvēśvara Śiva amalgamated the two villages granted to him and established an *agrahāra* called Viśvēśvara Gōlaki, in which he founded a temple to god Viśvēśvara, a *Śaiva-maṭha*, a choultry for feeding all classes of persons, from the *brāhman* down to the *chaṇḍāla*, (*ārabhya viprāṇāmivāritānām chaṇḍala paryantam=upāgatānām*), a General Hospital (*Ārōgya-s'ālā*) a maternity home (*Prasuti s'ālā*) and a College for the teaching of the several branches of Sanskrit learning. The village was peopled by *sixty* brahmin families imported from Tamil (Drāviḍa) country. It is to be presumed, perhaps, that these families followed the *Kālānana* (*Kālāmukha*) form of Saivism which was represented by Viśvēśvara Śiva, and they had to be brought down from the Tamil country as brahmins of this sect were not then available in the Telugu country. In addition to these there were brahmins well versed in the three *Vēdas*, in grammar, in logic, and in general literature and five others skilled in philosophy. Evidently these constituted the professorial staff of the College. The village had also a physician and an accountant (*kāyastha*), six brahmin servants were provided for the choultry and the *maṭha*, two for cooking and four performing other miscellaneous duties. Ten persons bearing the appellation *Vīrabhadras* were appointed as guardians of the village (*grāmasya rakshakāh*), and they were to perform certain duties such as cutting of testicles, heads and stomachs (*bījachchēda S'irachchēda kukshi chchēdi karmabhih*). I imagine that these were punishments prescribed by law in those days for certain hienous offences and that a particular class of persons were appointed to carry out those punishments. In addition to the *Vīrabhadras* there was a staff twenty *Vīramushtis* as peons *bhaṭāh*. The village was also provided with a set of ten artisans, consisting of a goldsmith, a copper-smith, a blacksmith, a carpenter *karu* a stone-mason, a maker of stone images *s'ilpi* a basket-maker *vams'akārakah*, a potter and a barber headed by a master artisan *sthapati*,

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The temple establishment consisted of ten dancing-girls, eight persons to play on musical instruments of various sorts, fourteen singers *gayinyuh*, six persons for beating drums etc., and a kashmirian whose duties are not stated.[10] A number (not specified) of brahmins from Viśvēśvara Śiva's native village, were employed to keep accounts of the income and expenditure of the village and the temple.

All the above-named persons were assigned lands for their emoluments and they were allowed to enjoy those lands from generation to generation with all rights of ownership. Women could inherit the land and get their duties performed by deputies. To supervise the administration of the Charity a superintendent *āchārya* was appointed with an allowance *āchārya bhōgam* of one hundred *nishkas* (a year presumably). Viśvēśvara Śiva retained for himself the power of supreme control over the whole of this establishment and over the temple and the village generally.

Those that performed their respective duties honestly were to enjoy the fruit of bathing in all the sacred waters, of performing *japa* and *tapas* of various kinds and of worshipping all the gods. Those who on the contrary neglected their duties and otherwise obstucted the proper administration of this Charity were to become foodless during the rest of their lives, and be consigned to the eighteen kinds of Hell after death. So declared Viśvēśvara Śiva after bathing in the river Kṛishṇa on the occasion of a solar eclipse.

The concluding portion of the inscription gives a long list of charities established by Viśvēśvara Śiva in other parts of the Telugu country.

The land given to the donees is expressed in terms of a *putti* or *puttika* as measured by the standard measuring rod of Penumbāka (*Penumbaka prasiddhēna manadaṇḍēna sommitam).* In its primary sense *putti* means a specific quantity of grain which varies from district to district. A *putti* of land is the extent required for showing a *putti* of seed. The word is not now used in the Guntur district in this sense. It is used in the Gōdāvari district as equivalent to eight acres.

10 Probably he was the instructor in instrumental music.—Ed

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TEXT.

First Side.

(ओं ।*) स्वास्ति श्रीः (।*) वितरतु भगवानसौ श्रियं वः करि ५
दनो हरि नीलभासि यस्य । द्युतिवर सरसि स्फुरत्त
रंग श्रियमधिकामाळि पंक्तयो वहन्ति ॥ जय
तीन्दोः कलाखेलतु गंगाम्भः कणदन्तुरैः । करैःकरोति या श
म्भोर्म्मूर्ध्निमुक्तावलि श्रियं ॥ हरिरवतु किरि तनुर्व्वो
(भु)वमुद्वोढुंग तस्य वरुणपुरिं । यस्याखिल जलधि ज
लं पाद्यायाभूदनर्घ्याय ॥ जयति भगवानुस्वय
म्भू र्गणपतिनृपते र्हृदिस्थित स्सततं । यत्कारुण्य कटा-
क्षैर्व्वृद्धिं प्राप्तान्ध्रदेशश्रीः ॥ अस्ति स्वस्तिमती तर्नुर्भगवतो
देवस्य तस्या स्फुरन्नाभि पङ्कज संभवस्य भुजतो भूवल्लभा ज-
ज्ञिरे । तेषांतिग्म मरीचि सन्तति भुवो येदुर्ज्जयाः क्षत्रियास्तेषां
मस्तिकुलं कलङ्करहितं श्रीकाकती भूभुजां ॥ वीर स्तस्मा द-
जनि रजानिनाथवद्दुग्धसिन्धोः कीर्त्तिर्ज्योत्स्ना भरितभुवनः प्रोल भूपाल
नामा । राजन्यस्मिन्कमपि नृपतिं राजशब्दाभिधेयन्नैवास्तौ
ष्म त्रिजगतिविना यामिनीकामिनीशं । कीर्त्ति र्य्यस्य हिमेन्दुकुन्द विश
दामूर्त्ति र्ज्जनानन्दिनी दानं विश्वजनार्त्ति हारिचरितं गंगापयः
पावनं । चित्तं शम्भु पदारविन्दयुगलध्यानामृत क्षालितं शौ
र्य्यं विष्वगरातिदुर्मदहरं धामापि धामश्रियः ॥ रुद्र
देवस्ततो जातो यत्कीर्त्या भूरलंकृता । प्रतिपक्षमहीपा
ल यशोनिर्म्माल्य मुज्झति ॥ राजानः कतिवानसन्ति सुभटास्सं-
क्रांत विक्रान्तयस्ते तिष्ठन्तु तमेकमेव शृणुमश्शूरेषु रुद्र-
म्नृपं । यस्यासीदसिदारितारि नृपति श्रेणी शिरः कन्दुक क्रीडांत्रेडि
त विक्रमायुधि जयश्रीः प्रेयसी स्थेयसी ॥ एक एव धनुर्व्वीरो रुद्रदेवो म-
हीभुजां । सुरेश्वराणां सर्वेषां पिनाकेव धनुष्मतां ॥ अथानुज-
स्तस्य महीं शशास धीरो महादेवनृपो महौजाः । प्रताप दीपाः
प्रतिपक्षभाजां शाम्यन्ति यत्शौर्य्य कथानिलेन ॥ कुन्देन्दु चन्दन
सखः कुमुदस्य मित्रं स्वस्सिन्धु सिन्थुर तुरंग रुचां सनाभिः ।

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28 कर्प्पूरहारहरहासपयः पयोधि बन्धुर्विभाति यदुदार-
29 यशोविलासः ॥ तस्यायं तनयस्त्रयीमयतोर्द्देवाद्भवानीपतेर्ल-
30 (ब्धः) क्ष्मां समपालयतु गणपतिः क्ष्मापाल चूडामणिः । यस्मि-
31 न्विस्मयकारि विक्रमकथाधारामुचिश्रीघने पृथ्वीदुष्टदुरीरदावदह
32 न प्राप्तां रुजं मुञ्चति ॥ दर्प्पोधन्वनिमत्सरो रणजये धाष्ट्यं द्विपारो-
33 हणे । क्रौर्य्यं शौर्य्यविधौ तुरंगदमने चापल्यमाशायुधि । क्रोधोदुष्ट
34 जनेभयं द्विजधना लोभश्च धर्म्मार्ज्जने पूजाकर्म्मणि शांकरे गणपतिक्षोणी
35 पतेराग्रहः ॥ कोदण्डोच्चण्डवेगव्यथित करिहयव्रातपृथ्वीशसैन्यं किं ब्रूम
36 श्चण्डिमानं गणपति नृपतेर्ब्बाहुदण्डद्वयस्य । अद्याप्युद्दामदर्प्पा दुपर
37 त पृतनाकोटि कंकूलकूटप्रक्रीडतु प्रेत यूथव्यतिकरविषमभू
38 मयोभीषयन्ते ॥ कतिकतिनसन्ति भूपाः कतिकतिगुणगणा भ-
39 रणाः । गणपतिनृपति स्त्वेको नरपतिशतपोषकः क्षोण्यां ॥ निस्साणरव
40 सन्त्रस्ताः क्षणाद्गणपते नृपाः । अपित्यजन्तिदुर्गाणि नदारानेव केव
41 लं॥ रुद्रदेवि समुद भूत्चरण्या त्सर्व्वभूभृतां । गंभीरान्महत
42 स्तस्माल्लक्ष्मी रत्नाकरादिव ॥ सर्व्वोर्व्वीश किरीटकुट्टिमतटीविन्यस्त पादाम्बुजा शा
43 स्त्येषा चतुरम्बुराशिरशनां श्रीरुद्रदेवी भुवं । यस्या जन्ममहोत्सवो
44 गणपतेः क्ष्मापाल चूडामणे र्व्विष्फूर्ज्जत्कलिकाल कल्मष कथाध्वान्तौघ
45 तेजोनिधेः ॥ साम्त्राज्येखलवर्जितं विरचिते श्रीरुद्रदेव्या स्वयं चातुर्व्व
46 र्ण्य निजस्थितिर्व्विजयते विद्रातिकालःकलिः. (।*) धर्म्मासौ भगवान्विभातिदुरितं
47 दूरेद्विजानां द्विषस्तन्नामग्रह भीषिता निजपुरान्निर्य्यान्ति पर्य्याकु
48 लाः ॥ आक्रामन्तितरत्तरंगविगल द्दुग्धाब्धि फेनावली राचामन्ति शरत्छ
49 शाङ्क विसरदज्योत्स्ना प्रवाहामृतं । आकर्षन्ति सुरेन्द्र दन्तिदशन
50 प्राग्भार लग्नां श्रियम्मुक्ताहार लतायिताः प्रतिदिशं रुद्राम्बिका
51 कीर्त्तयः ॥ श्रीविश्वेश्वरदेशिकेन्द्र शिवहस्तोसि दोर्व्विक्रमस्त्रिक्षोणिश
52 जगद्बलः प्रतिबळ प्रध्वंसि जन्मोत्सवः । यस्याः काकति वंशमौक्तिक
53 मणेश्रीरुद्रदेव स्सुत स्तस्याः किंकथयाम वैभव मतं श्रीरुद्रदेव्या
54 : परं ॥ अस्ति विश्वम्भरासारः कमलाकुलमन्दिरं । भागीरथी नर्म्मद
55 योर्म्मध्यं डहलमण्डलं ॥ उग्रं तत्र तपश्चरन्नियम य-
56 न्बाह्येन्द्रिय क्रीडनं सान्द्रानन्दमये समाधिसमये
57 चित्तेन लीनशिवे । नीत्वा कालमनन्तमन्तकजयी सद्भावशंभु

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ग्गुरुर्दुर्वासोन्वय संभवस्सुचरितः प्राबुद्धपुण्यैन्नपाणां ॥ शैवाना
म् प्रथमाय शंकरपदध्यानामृताम्भोनिधि क्रीडाम्त्रेडन कर्म्म निर्म्म
ल तस्वान्ताय शान्तात्मने । तस्मैनिस्पृह चेतसे गलचुरिक्ष्मापालचू
डामणिर्ग्रामाणां युवराजदेव नृपतिर्भिक्षान्ति लक्ष्मींददौ ॥ कृत्वा
स शैवमुनिरद्धुतशीलमूर्त्ति श्रीगोलकीमठ मुदारमुदात्तचित्तः ।
(त*) स्याकरस्य नृपदेशिकमौक्तिकानां वृत्तिं चकार सकलामपि तां त्रिलक्ष्मीं
॥ प्राचीन पुण्य परिपाकवशात्प्रजानामाविर्बभूव भगवानिह सो-
मशंभुः । नाम्नानिजेन सकलागमसिन्धुसेतुं यः पद्धतिंकरुण
या प्रतिमां बबन्ध ॥ अथ नृपशेखर मालालालित पादोत्र वामशं
भुरभूत् । अद्यापि कलचुरीशा यच्चरणाराधकाः प्रशस्यन्ते ॥ लब्ध-
देशिक पदा मनोहरा भूरिदान परितोषितार्त्थिनः । यत्र मत्तकरि
णोपि कुर्व्वते पाशभेद मिहभद्र जातयः ॥ तस्मिन्मठे तस्य गुरो र्बभू वु
श्शिष्याः प्रशिष्याश्च परसहस्राः विनिग्रहीतुं समनुग्रहीतुं क्षोणी
श्वरान्दक्ष कटाक्षक्षपातैः ॥ इत्थं कालेयाति सत्संप्रदाये सन्तानेस्मिन्न
र्त्थिसन्तानकल्प शैवाम्भोधें श्शक्ति शंभो रुदाराच्छिष्य श्रीमान्कीर्त्तिशंभुर्ब्बभूव ॥
चिल्पि आचार्य्युलु शांत्तोजुकोडुकु गुड्डोजुनकु ख २ । अक्कसाल बैय्य
पोजुकोडुकु प्रोलोजुनकु ख १। श्रीमतु राचगुरुदेवरआनतिक्रममुन श्रीम
तु काशीश्वराशिवाअय्यंगरु सानिध्रित्तुलु पेट्टिन वैयिनमु ॥ प्रोलांडिशेट्टिकूंतु॰॰
काम्मलअक्क
सानिकि ख१ तु१०। नल्लदेविशेट्टिकुंत्तु॰॰ नलमरसानिकि ख १ तु१०। समयमंत्रिकुंत्तु
॰॰ विश्वेश्वरमाणिक्यनकु ख१ तु १०। आंडरिकुंत्तु॰॰गोळगिरिमाणिक्यनकु ख१ तु१०
वीरभद्र वैयिरगि आंडरिकि ख १ तु १० । संकु (वे) न्नजीयकु मलेकु तु १९। वेमन
जियीन कुंत्तु॰॰ कोमसानिकि ख (१*) तु १० । प्रोलेबोय कुंतु॰॰ कोमसानिकि
ख १ तु १० त्रुट्ट
(पा*)मुकोमसानिकि ख १ तु १०। त्रुट्टपामु गुड्डसानिकि ख १ तु १०। वेन्नसानिकूंतु
॰॰ तल्लसानिकि ध्रित्ति ख १ न १०। नडपल्लेमल (न) मनुम॰॰लु पात्रटसानि
कि ख १ न १० । सूर्य्यदेवानि कूंतु॰॰ तिरुमुत्तसाकिनि ख १ न १० । वेलंकहंडि
श्री सोमनाथदेवरकु ख २। अस्तनपचित्रिपुर चियपिल्ल प्रदिंडि चिन गणेश्वरुनिकि न२
श्री विश्वनाथदेवर गुडि पनिचेसि का (न)
से (आ) सोजुनकु ख १ नन्नपोजु

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86 नकु ख १ (।) पोन्नेाजुनकु ख १ (।*)
87 ... ... ण्डि कूंत्रुलु मोदलमकु गो कन नों
88 ... ... कन न १० (।*) श्रीविश्वनाथ देवर
89 ... ... मांडिकि केसरि ख १ (।*) विरिगा
90 ... ... निकि केसरि ख १ (।*) लोको... ... (॥*)

Second Side.

1 प्रणाम व्यालोल त्कलचुरिमहीपालपरिषत्किरीट प्रक्रीडत्किरण कलिकाला-
2 लित पदाः। यशः पूरस्त्वेर स्तबकितदिशः केरलभवास्तटः पद्मावासा विम-
3 ळ शिवपादा स्समभवन्॥ निर्वैरमुर्व्यां कलिकालमध्येस्थातुं पदाभ्या(म्*)
4 कुतुकीव धर्म्मः। शिष्यःकृपा कन्दलितान्तरात्मा तेषामभूद्धर्म्मशिवोमुनी
5 न्द्रः॥ यं कृपानिधेमुदारवैभवं धर्म्मशम्भुमखिलार्त्ति भञ्जनं। एक व
6 क्त्रकमलं सदाशिवं संकथा सुकृतिनः प्रचक्षते॥ अध्येता निगम्यस्य धर्म्मतन
7 यश्रीगौडराडोलसत्पूर्व्वग्रामशिखामणि र्गणपतिक्ष्मापाल दीक्षागुरुः (।*)
8 क्षीराब्धेरिवचन्द्रमाः श्शशिकलामौलेर्य्यथा षण्मुखः श्रीविश्वेश्वरशम्भु रु
9 द्रतपस श्रीधर्म्मशम्भोरभूत्॥ चिरं पृथ्वी पालावली मकुट घृष्टांघ्रि कमलद्वयो
10 विद्यावल्ली वलय कलना कल्पकतरुः। सदादान्तस्वान्त स्थिरतरोलसद्भूर्जजटा
11 महामहाशान्तः कान्तो जयति भुवि विश्वेश्वराशिवः॥ श्रीचोलेश्वर मालव
12 क्षितिपती राजन्यचूडामणी यत्छिष्यौ किमतः परं गणपतिक्षोणीपति र्य्य-
13 त्सुतः। नस्यात्कस्यमुदेसदोशिक वरश्शैवागमाम्भोनिधिः श्रीविश्वेश्वरेदेशिकः कल
14 चुरिक्ष्मापाल दीक्षागुरुः॥ गौडाः पूर्ण्ण मनोरुथाः कति कति प्राप्त श्रिय
15 स्तापसा स्सन्तुष्टाः कविपुङ्गवाः कति कति प्रध्वस्तपाशानृपाः। येतस्मिन्
16 गणपत्यधीश गुरुता सिंहासनाध्यासीनि श्रीविश्वेश्वरदेशिके शिवपुरी विश्रा
17 णनश्लाघिनि॥ त्वंगत्पिंग जटा किरीटमुदय स्मेरारविन्दाननं मुक्ताकुण्डल
18 ताडितांस शिखरं हरैर्म्मनोहारिणां। विद्यामण्डपवर्त्तिनं गणप
19 तिक्ष्मापाल दीक्षागुरुं श्रीविश्वेश्वरशम्भु मीक्षितवतां ते चक्षुषी चक्षुषी
20 ॥ लोहः कोयं शकस्याब्दे दुर्म्मतौवत्सरेशुभे। चैत्रेसिततेराष्टम्यां वा-
21 रे शुक्राभिधानके। विषये वेलिनाडाख्ये कण्ड्रवाट्यां विशेषतः। यदुत्त
22 रेण वहति कृष्णवेणी महानदी॥ श्रीविश्वेश्वर शम्भवे गणपतिक्षोणीश्वरेण

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23 दराद्रामं मन्दर नामधेय मखिलै र्व्वाग्दत्त मायैस्समं । तत्पु
24 त्री तदनुज्ञया पशुपतेः श्रीरुद्रदेवीपुरः प्रादाद्राम वेलंगपूण्डि स
25 हितं सीमाष्टकेनावृतं ॥ अष्टस्वाम्येन सहितं धारापूर्व्वं सकर्षकं । कृ-
26 ष्णवेणी नदीमध्य गतया लङ्कयासह ॥ तस्यग्रामस्य सीमानः कथ्यन्
27 ते । पूर्व्वतः क्रमात् । परिज्ञनाय सर्व्वेषां भाषायान्ध्र्या स्फुटार्थ
28 या । पूर्व्वस्यां पेनुंबाक दिक्कु मेडलि ळ्पुंगाल्व पोलमेर । आ
29 ग्नेय्यां । ताण्डिनुण्डि वच्चिन महिमड्डु काल्व पोलमेर । दक्षिण स्या
30 म् । कट्टुंगोम्मु काल्व पोलमेर । नैरुत्यां । उप्पलपाटि चेळ्वु पडुम
31 टि कोम्मुराविपूण्डि वेलंगपूण्डि पोलमुसन्दु पोलमेर । पश्चि-
32 मायां । मन्दरानकूनु वेलंगपूण्डिकिनि पडुमटि रावि
33 पूण्डि पोलमुलोनि नल्लंदुम्म (।*) उत्तरमु पेनुंबडिय पोलमु
34 संन्दु पोलमेर । वायव्यां । पेरकम्मनुण्डि वेड्लिन इन्मुंगालिकाल्व
35 तल पोलमेर । अदिमोदलु ईशानपर्य्यंतमु कृष्णवेणिये पोलमेर ।
36 अयिशान्यां । कृष्णवेणिनुंडि पेनुंबाक रड्डि त्रव्विंचिन काल्व तल पोलमेर ।
37 राविपूंडिकि ऐशान्यमु । मन्दरानकूनु वेलं(ग*) पूण्डिकिन्नि वायव्य-
38 मु पेरकम्मनुंडि वच्चिन पायेटितल पडुमाटिसमिगानु मंदर
39 पु लंक ॥ श्रीविश्वेश्वरदेव मिंदुकलिकाचूडं मठं शाश्वतं सत्रंवि
40 श्वजनाग्रहार सहितं सुस्थाप्य नित्योर्जितं । श्रीविश्वेश्वर गोलकी त्यभिध-
41 यातं ग्राम मत्यादरात् श्रीविश्वेश्वर स्समयुज त्छ्री गाड चू
42 डामणिः ॥ नानागोत्र समुद्भूता द्राविडा येद्विजोत्तमाः । परस्प
43 रं प्रकुर्व्वणाः क्रय विक्रय मादिकं ॥ षष्टि संख्या वीशे भ्यः प्रत्येकं
44 पुट्टिकाद्वयम् । पेनुम्बाक प्रसिद्धेन मानदण्डेन सम्मितं स्थित्युपाधि म
45 दात्तेभ्य श्रीविश्वेश्वरदेशिकः ॥ एतत् क्षेत्रंतु पुट्टिनां विंशत्या भ्यधिकं श
46 तं । वेलंगपूण्डिसहितं दत्तं मन्दरनामनि ॥ त्रिधा विभज्य तत्सि
47 ष्टमेकं भागं पिनाकिने । विद्यार्थिभ्यो परं भागं शुद्ध शैवमठाय
48 च ॥ प्रसूत्यारोग्यशालाभ्यां विप्रसत्राय चेतरं । प्रादाद्विश्वेश्वराशि

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49 व इशैव सिद्धान्त पारगः । ऋग्यजुस्साम वेदानां सम्यगध्यापकास्त्र
50 यः । पदवाक्यप्रमाणानां साहित्यस्यागमस्यच ॥ पंचव्याख्या कृ
51 तो वैद्य कायस्थौ द्वौ विचक्षणौ । दशानानामपि चैतेषां प्रत्येकं पुट्टिका
52 द्वयं ॥ श्रीविश्वेश्वरदेवस्य नर्त्तक्योदशसंख्यया । मुखरीद्वय संयुक्ता
53 अष्टामद्दलवादकाः ॥ अष्टादशना मेतेषां प्रत्येकं सार्द्धपुट्टिका । ए
54 कः काश्मीरदेशीयो गायिन्यश्चतुर्दश ॥ करडा वादनाद्येषु कृत्येषु रस
55 संख्यया । पाचकौ द्वौ द्विजन्नानौ चत्वारः परिचारकाः ॥ तथैवषट्समा
56 ख्याता ब्रह्मणामठसत्रयोः । चातुर्व्वर्ण्य समुद्भूता जटिला श्रोड दे-
57 शजाः । बीजच्छेद शिरच्छेद कुक्षिच्छेदादि कर्म्माभिः । वीरभद्रसमाख्याता दशग्रा
58 मस्यरक्षकाः ॥ भटा स्थुरपरे भक्ता विंशति व्वीरमुष्टयः । सुवर्ण्ण ताम्र
59 पाषाण वंशाय स्कुम्भकारकाः ॥ एते स्थपति संयुक्ता कारुनापित
60 शिल्पिनः । दशस्वकृत्यं कृव्वर्णौ भटास्यु व्वीरमुष्टिभिः ॥ त्रिसप्ततिर्म्मनुष्या
61 णां कल्पितात्वेक पुट्टिका । प्रत्येकं पूर्व्व मुक्तानामारामार्थं च सर्व्व
62 तः ॥ प्रादात् षोडशकं भागन्निवर्त्तन मितक्षितेः । गौडदक्षिण राढीय पू
63 र्व्वग्राम समुद्भवाः ॥ श्रीवत्सगोत्रिणोये सुब्राह्मणा स्सामवेदिनः
64 एतेभ्य स्त्रिंशतं पुट्टिरदा द्राजगुरुस्तथा ॥ एता एते प्रभुं जानां
65 ग्रामस्यायव्ययादिकं । अनुसंद धतां सर्व्वं सम्यग्लेखन पू
66 र्व्वकं ॥ इत्याहत्यशतं सार्त्थं पुट्टिकानां प्रकल्पितं । तिष्ठतामेव स
67 र्व्वेषां स्वे स्वे कर्म्माणि वृत्तयः ॥ भवस्याचन्द्र तारार्क मन्यथा न भवन्ति वा
68 पुत्राभावे स्त्रियोप्येषां कुलाचार समन्विताः । कारयन्त्य स्वकर्म्माणि क्षे
69 त्रारामादि भुञ्जतां ॥ क्षेत्राणि शिष्टान्यखिलानि देवदेवांग भोगालय
70 मुख्यकृत्ये ॥ उपेयुषां शैवतपोधनानां काला ननानां शिवशासनाना
71 म् ॥ विद्यार्त्थिनां पाशुपतव्रताना मप्यन्नवस्त्रादि समर्पणाय । आ
72 रभ्य विप्रा नानिवारितानां चण्डालपर्य्यंत मुपागतानां ॥ अन्न
73 प्रदानाय च सर्व्वकालमकल्पय द्राज गुरुर्महात्मा । देवस्य सत्र
74 स्य मठस्य तस्यग्रामस्य सर्वस्य च सोधिकारी ॥ येा गोलकी वंश्य कृताभिषे-

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75 क श्शान्त श्शुचि श्शौव रहस्यवेदी । शैवागमनामपि पारगामी सन्तान
76 पाल स्समलोष्टहेमा ॥ सर्वाणि भूतान्यनुकंपमान स्समस्त विद्या
77 सुकृतावगाहः । महीसुर श्शीलवतां पुरोगो भवत्तरां नैष्ठिक देशि
78 केन्द्रः । विश्वेश्वर शिवाचार्य्यो धीमा न्राजगुरु स्वयं । एव माज्ञाप
79 य द्धीर शैवाचार्य्य शतैर्वृतः ॥ आन्ध्रेषु स्थानपतयः षट्कर्म्माण स्तपोधनाः ॥*

Third Side.

1 सांतानिकाश्च सर्वेत्र साक्षिभूता भवन्तु ते ॥ श्रीविश्वेश्वरगोळक्या-
2 माचार्य्यत्वे प्रतिष्ठितः । एतत्सर्वं सदाचारः परिपाल्योर्जितं
3 सदा ॥ निष्काणां शतमाचार्य्य भोगं भुञ्जीत देशिकः । उपे
4 क्षके स्मिन् दुर्वृत्तै प्रज्ञा * * भक्त * क्तु * * स्तं परित्यज्य सा
5 न्तानिक मथापरं । द * * * त * * ता * * हा या रक्षका-
6 स्तथा ॥ सर्वतीर्थ फलं सर्वजपहोमफलं तथा । सर्वदेवार्च
7 नफलं प्राप्तुवन्त्यत्र मानवाः ॥ विरुद्धाविघ्नकर्त्तारः क्षेत्रद्र
8 व्यापहारिणः । त्रिसप्तकुलजै स्सार्धं मन्न पानाद्यभावतः ॥ दरि
9 द्राः प्रेत्य रौद्रीश्च प्राप्यष्टादश दुर्गतीः । दुःखान्यनुभविष्यन्ति
10 महान्तीति महातपाः ॥ विश्वेश्वर शिवाचार्य्य स्सदाचारै स्तपोव-
11 नैः । ब्राह्मणैरप्य संख्येयैग्रस्ते स्वर्भानुना रवौ । कृष्णवेण्यां म
12 हानद्यां स्नात्वाऽचम्य विधानतः । एवं पापकृतां शापं प्रादात्पुण्य कृता
13 म् वरं ॥ कृत्वा काळीश्वराख्येपुरे उपलमठं पोन्नग्रामाग्रहारं कृत्वा
14 विश्वेश्वराशिव उरुधीर्दत्तवान् सर्वसाक्षि । निर्म्माय स्वाख्य लिङ्गम्मठ मपि
15 नगरेमन्द्रकूटाभिधाने मानेपल्यूट्टुपील्ल द्वयमद दत सदेव स-
16 त्र द्वयाय ॥ नाम्ना वेन स चन्द्रवल्लि नगरेलिङ्गं प्रतिष्ठाप्य सन् कञ्चं
17 पल्लि तटाकसेतु मधिकं कृत्वार्द्ध मस्मा अदात् । कृत्वानन्दपदं स्वनाम नग-
18 रं प्रतिष्ठाप्य चाप्यानन्दं मुनिकूटमप्यथ पुरं देवस्य भुक्त्या-
19 अदात् । कोम्मूग्रामे स्वाख्यलिङ्ग प्रतिष्ठां कृत्वा त्रिंशत्खारि माभां म

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20 हीं सः । निम्नक्षेत्रं पंचखारीमितं च प्रादाद्देवा यों गरंगोप भु
21 क्त्यै ॥ श्रीशैलेशान्ये ईश्वरपुरि समठं च षोडशा वरकं अकरोत्तच्छिष्योदाद्रा-
22 मं गणपतिरवारि सत्राय ॥ विषये पल्लिनाडाख्ये कण्डूकोटाभिधान
23 कं । आचार्य्य दक्षिणारूपं तस्मै व भक्त्या समार्प्पयत् ॥ लिङ्गनिवृत्तौ नि
24 र्म्माय तद्वेल्लालान्तर स्थलिं । दुद्यालग्रामवन्यांशं पूनूरुग्राम
25 मप्यदात् ॥ उत्तरसोमशिलायां लिङ्गं वैश्वेश्वरं प्रतिष्ठाप्य । ऐतप्रोल्ना-
26 मानं ग्रामं प्रादात्स देशिकश्रेष्ठः । सामान्योयं धर्म्मसेतु न्नृपाणा
27 म् काले काले पालनी यो भवद्भिः । सर्व्वा नेतान्भाविनः पार्त्थवेन्द्रा न्भू-
28 यो भूयोयाचते रामचन्द्रः ॥ स्वदत्तां परदत्तां वा यो ह
29 रेत वसुन्धरं । वष्टि वरुष सहस्राणि विष्ठा जायते क्रिमि-
30 : ॥ अस्य सर्व्वस्य धर्म्मस्य पालकस्य पदद्वयं । विश्वेश्वर शिवाचार्य्यो वहत्सन्यां
31 सहत्यलं ॥ *

मंगळं महा श्री श्री *

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